twenty-five silver dollars and two beautifully decorated, silvery wedding cakes from Mrs. Fannie Wright. Before leaving the guests were invited by Mrs. Morehouse to write their names in a guest book for a permanent souvenir of the day.—Alfred Sun.

DE RUYTHER, N. Y.

Eleven World War veterans of Owen Woodford, A. L., took part in the Memorial Day program at the new Central School auditorium last Sunday morning, when a very forceful address was delivered by Rev. Neal D. Mills, pastor of the De Ruyter Seventh Day Baptist Church. Following the impressive service at the auditorium, the veterans marched to Hilcrest Cemetery, where a Legion service was held at the grave of Eugene Rider, last of De Ruyter's Civil War veterans.—De Ruyter Cleaner.

BROOKFIELD, N. Y.

The Brookfield Courier has been certified for membership in the American Press Half-Century Club, having been published for more than half a century. In notifying the Courier of the award, Percy B. Scott writes: "We hope that your paper will continue to uphold the best traditions of American newspaper life and that its force and influence will be felt for many half-centuries to come."—Brookfield Courier.

The SABBATH RECORDER would add its felicitations and appreciation to the above. The Recorder editor has known favorably the editors and management of the Courier for much more than half the paper's years of usefulness.—Editor.

NOTH LOUP, NEB.

MY COTTONWOOD STILL STANDS

The drouth fell hot
Upon my cottonwood
But still the leaves are green,
And still the shade is good.
This year's winds came,
And shook its massive trunk,
Yet firm it stands.
Its roots are firmly sunk.
A man of long ago once told
That houses built on rocks would hold.
—Myra Thorngate Barber.

DAVTONA, FLA.

In the absence of Pastor Elizabeth Randolph in the North for the summer, Rev. Theodore J. Van Horn has again been secured as acting pastor. Recently, and for the third time, Pastor Van Horn broadcasted a sermon from the local studio. W. J. Mrs. C. M. Rogers attended the Salem College (W.Va.) commencement exercises when her two sons, Crosby and Clarence, received their degrees. She was accompanied by Dr. Josie Rogers, Mrs. J. J. Manning, and Miss Ruth Rogers. Miss Julia Rogers, a freshman at Salem, will return with them.—Anonymous.

NORTHWESTERN ASSOCIATION

DEAR EDITOR:

Please insert this notice in the Recorder at the earliest possible date:

Will each church in the Northwestern Association please send its list of delegates soon? This is necessary that we may make our plans for entertainment.

(Signed) Mrs. Verne Babcock.

White Cloud, Mich.

June 3, 1937.

MARRIAGES

LUKENS-GREENE.—Mr. Lloyd Lukens of Battle Creek, Mich., and Miss Leo Greene of North Loup, Neb., were united in marriage by the bride's brother, Rev. L. O. Greene, at his home in Haigler, Neb., May 24, 1937. The new home will be at Battle Creek.

VAN HORN-BURDICK.—Marion C. Van Horn and Erma J. Burdick, both of Alfred, N. Y., were united in holy wedlock Sabbath afternoon, May 29, 1937, Dean Ahva J. C. Bond officiating.

OBITUARY

CHAPMAN.—Mrs. Mildred L. Chapman was born in Pawtucket, R. I., April 6, 1886, and died in Newport, R. I., May 29, 1937.

She was the daughter of Henry and Lillian Crandall Kenyon. Her parents died when she was about seven years of age and she grew up in the home of her uncle and aunt, Mr. M. Herbert and Miss Abbie Kenyon, Ashaway, R. I.

April 27, 1907, she was married to Mr. Odell M. Chapman who at that time was in the Civil War in the cavalry and were married May 29, 1907, in Newport, R. I. and Miss Libby B. M. Chapman.

In early life she was baptized and joined the 7th Day Baptist Church of Hope, R. I., and while living in Willimantic, Conn., she transferred her membership to the Baptist Church of that city.

Funeral services were conducted by Rev. William J. Burdick, and interment took place in Oak Grove Cemetery, Ashaway, R. I.

A LITTLE THING?

A tract put in a letter,

And sealed with earnest longing
And a short heart-spoken prayer;

Commended to the Savior,

And sent forth on its way.

His changeless loving-kindness,

His faithfulness, to say,

Not much to give for Jesus,

Easy to work for him,

But the world is growing older,

And faith oft grows with dim.

And the time is passing over,

And it needs that some should stand

And sow small things for Jesus.

With free, unspurned hand.

—Author Unknown.
The Dandelion

One often thinks as he sees the golden sheen of dandelions, sparkling in the early dew, that if this ubiquitous flower were as hard to grow or as scarce as some love-lustily orchid of our northern woods like the lady-slipper, it would be considered exquisite and no amount of pains or expense would be spared to introduce it in our gardens. As it is we hate it and fight it and wonder, why such a pest anyhow?

Doctor Richard L. Shively, editor of the splendidly successful sister demonstration, the Methodist-Protestant Recorder, recently wrote about the dandelion in a way so suggestively helpful that we wish to share the delight of it with our Recorder readers. He says:

God must love the dandelion; he must love so many of them. They are so exquisite that they have even been immortalized in a song. They must be as close to God in beauty as the yellow lily. They suggest to us the heroic and persistent life that now is and that which is to come. The plant sends down roots into the soil that it sends up a long stem to produce a ball of gold in sordid places. They fight for life. They are rooted in the past, but like the poet it sends forth its vision, and consecration. Pray for the outpouring of the Spirit upon us—and at Conference.

corner of neglected fields. Dandelions are democratic. Only God could be so prodigal of beauty. The multitude of the weeds, while a menace to the flower lover, is a sign of the overflowing grace of God.

The dandelions dotted the route like sparks struck from the rich mine of God's fulness. The most perfect dandelion we saw was on the roadside.

The dandelions are so courageous. They are often filled by the hand of man, and yet we can make no decision to know it. Quoting rather freely the Psalmist's words (chapter 51) we read: Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of salvation; and sustain me with a full spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Because of sin we need a Savior; because of marriage we need a home; and because of sin we need a Savior; because of marriage we need a home; and because of sin we need the grace of God. Could make a dandelion. If we would pause and listen to the voice of God, our gardens. As it is we do not seek large opportunities, who demand adequate support, and who live in the well tilled and fruitful fields. Possibly God sends in the hard soil and the dandelion as something that nourishes our emotional life and that of the human soul. It is through the dandelion we learn to love the grass of a field, the dandelion, and the flower we love and the flower we hate.

The dandelions have a lust for life, the life that now is and that which is to come. The plant sends roots down into the soul that it may grow and sends up a long stem to produce a ball of feathers as light as air as the species may go to heaven. The historian is with us, but the dandelion is without. The historian is written into a picture but the dandelion is written into a poem. It is, like the Psalms, not only a record of the past but like the violets a symbol of the present.

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**THE SABBATH RECORDER**

**1932 to 1936 inclusive, records another upward trend of car loadings, but, contrary to the popular belief, shows a sharp increase in railroad deaths and totals of persons injured, though in the past several years few of the deaths have been revenue passengers. The reversal of these trends causes the query, "Why?" The foundation calls attention to one serious factor, commonly yet strangely overlooked in current safety surveys. This is the presence of four thousand retail liquor selling places, the relegation of which occurred at the beginning of the second period.

Years ago a young man of fifteen went to the Rothchild store in Kansas City and bought a suit of clothes. When he gave a check in payment, the clerk excused himself and upon returning asked the young man to go with him to see the owner himself.

Mr. Rothchild asked to see the young man’s hands, and told him to turn around. Then he told the clerk to accept the check. Mr. Rothchild explained later that if there had been cigarette stains on the young man’s fingers, and a shiny seat on otherwise good trousers, the check would not have been accepted. Instead, the fingers were free of tobacco stains, but had calluses, and so he figured that the check would be good.—Salem Herald.

Fraternity houses at the University of Pennsylvania are now bone dry, as a result of a vote by undergraduates, against the serving of all intoxicants. Acting on orders of the student welfare director, bars have been ripped from more than a score of fraternity houses and service of hard liquor was banned in the future. Serving of beer was voted down by the undergraduates, despite permission granted by the university authorities.—Alfred Sun.

**DENOMINATIONAL BUDGET**

**Statement of Treasurer May, 1937**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>May Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$ 40.00</td>
</tr>
<tr>
<td>Albion</td>
<td>15.00</td>
</tr>
<tr>
<td>Alfred, First</td>
<td>$ 80.00</td>
</tr>
<tr>
<td>Ladies’ Aid society</td>
<td>50.00</td>
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<tr>
<td>Women’s Evangelical Society</td>
<td>$ 266.55</td>
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**THE SABBATH RECORDER**

<table>
<thead>
<tr>
<th>Missionary Society</th>
<th>May receipts on budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$ 1,076.46</td>
</tr>
<tr>
<td>Special</td>
<td>$ 66.83</td>
</tr>
<tr>
<td>$ 1,143.29</td>
<td></td>
</tr>
</tbody>
</table>

| Tract Society      | 289.38 |
| Jackson Center     | $ 200.00 |
| Yung People’s Board | $ 32.34 |
| Woman’s Board      | 3.34   |
| Masonic Relief     | $ 58.38 |
| SPECIAL            | 5.74   |
| Education Society  | 64.12   |
| Historical Society | 16.17   |
| General Conference | 315.68  |
| **Treasurer, 1937** | $ 2,715.91 |

**CONVERSIONS STILL NEEDED**

"Conversion" is man’s act in yielding himself to God. "Regeneration" or the "new birth" is the divine act by which God melts the heart of man till he (man) voluntarily turns in loving, and joyful submission to his Redeemer.

Conversion and regeneration describe different aspects of the same process and are often used interchangeably. No harm comes from this custom if we keep in mind the fact that both God and man have part in man’s salvation. The classical statement of this fact is Paul’s words in his letter to the Philippians, in which he says, "out of your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure. Someone has said,"

**NEW YEAR'S DAY 1937**

Being engineers, the sponsors of technocracy ought to be able to take the "knock" out of it. **Anon.**

| Richburg  | $ 21.00  | 48.50  |
| Rochelle  | 48.50    | 48.50  |
| Riverside | 30.00    | 333.92 |
| Rockford  | 45.08    | 45.08  |
| Rockville | 111.18   | 111.18 |
| Salem     | 183.29   | 497.94 |
| Salemville| 8.28     | 8.28   |
| Shiloh    | 211.20   | 656.00 |
| Shreveport| 5.00     | 5.00   |
| Verona    | 23.00    | 138.00 |
| Walthall  | 5.00     | 5.00   |
| Washington| 5.00     | 5.00   |
| Waterford | 83.17    | 785.50 |
| Waterford, Sabbath school | 5.00 | 5.00 |
| Welborn   | 5.00     | 5.00   |
| Welton    | 13.95    | 13.95  |
| West Edmeston | 10.00 | 10.00 |
| West Edmeston | 10.00 | 10.00 |
| White Cloud | 3.45 | 3.45 |
| Individuals | 5.00 | 5.00 |
| Addie Bell | $ 3.50 |
| Reta T. Crouch | 10.00 |
| A Friend   | 2.00     |        |
| $ 15.50   | 3,659.50 |
| Southeastern Association | 24.90 |
| Sabbath School Association | 12.00 |
| Conference offering | 200.00 |
| Seventh Day Baptists C. E. Union of New England, special | 17.14 |
| Woman’s Board | 34.00 |
| Shiloh-Marboro Village Bible School | 8.00 |
| May receipts on budget | $18,160.02 |
| Special | 75.91 |
| $2,140.90 |

<table>
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<tr>
<th>Disbursements</th>
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<td>Missionary Society</td>
<td>66.83</td>
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<tr>
<td>Tract Society</td>
<td>289.38</td>
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<tr>
<td>Masonic Relief</td>
<td>32.34</td>
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<tr>
<td>General Conference</td>
<td>3.34</td>
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<tr>
<td>Woman’s Board</td>
<td>58.38</td>
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<tr>
<td>Education Society</td>
<td>5.74</td>
</tr>
<tr>
<td>Historical Society</td>
<td>64.12</td>
</tr>
<tr>
<td>General Conference</td>
<td>16.17</td>
</tr>
<tr>
<td>$ 2,715.91</td>
<td></td>
</tr>
</tbody>
</table>

| 118 Main Street, Westley, R. I., June 1, 1937,| 1937 |

**HAROLD R. CRANDALL, Treasurer.**
Home missions does many things in many places, and does them in many ways, but does them all to make Christ known to men in his saving and uplifting power. Other forms of Christian service may follow, but they cannot be made or be used as the substitute for that which is primary and fundamental to the life of the Church and the security of the nation.—Taken from Laymen’s Missionary Movement.

RESOLUTIONS ADOPTED RECENTLY BY NORTHERN BAPTIST CONVENTION

WHEREAS “soul winning” obeying the injunction “to seek and to save that which was lost,” is not only part of the Divine plan for the evangelization of the world, but is also essential for the continuance of the local church; and

WHEREAS revivals and personal work have lost much of their appeal and effectiveness to this generation; therefore be it

Resolved, That a heart-searching study be made to discover the causes for this loss of interest, and that we seek to conserve the values of genuine evangelism, while endeavoring to formulate adequate methods of enlistment of youth and adults to the discipleship of Jesus. Furthermore, be it

Resolved, That the promotion of our entire denominational program can best be effected by exerting our efforts, not primarily to the raising of budgets, but to the enrichment of the spiritual life of our churches, and in a program of genuine evangelism.—Reported by The Watchman-Examiner.

FOREIGN STUDENTS IN CHINESE UNIVERSITIES

Twenty-six American students came to China in the fall of 1936 to study at Lingnan University, Canton, of which the enrolling students was adopted by the university in 1933. To date sixty American students have come to the university for the study. The German Far Eastern Cultural Association has sent four students to study at the National Tung Hua University, Peiping. Taken from Chinese Recorder.

CHINESE STUDENTS IN AMERICA

Chinese students in America for the academic year 1936 to 1937 total 2,162. This is an increase of fifteen per cent over the number enrolled last year. The United States enrolment, 1,253, adds to the list of law-abiding and God-fearing citizens who acknowledge Jesus Christ as Master and worship him as Lord.
WOMAN'S WORK

WORSHIP PROGRAM FOR JULY, 1937

BY MRS. T. J. VAN HORN

We pause beside this door: Thy year, O Lord, how shall we enter in?—Lucy Larcom.

Scripture reading—Exodus 35: 20-29; Matthew 25: 31-40.

Hymn—"O Scatter Seeds of Loving Deeds.

A NEW YEAR

For many societies, the July meeting with the new Conference year, begins the society's new year.

A backward look over the past twelve-months' activities and achievement; some estimate of the value of this or that plan; a lifting and readjustment, because of the lessons the year has taught; a gratitude for God's leading and blessings; renewed convictions of mind and heart and hands to better kingdom service.

Does the road wind up hill all the way? Yes, to the very end.

Will the day's journey take the whole long day? From morn to night.

—Christina G. Rosetti.

Our heavenly Father, forgive us, we humbly pray, the blunders we have made, the threads we have tangled, the lack of understanding that often has led us away from thy plan for our work for thee.

Cast not us away in anger, but show us of thy mercy.

Bless us what we have tried to do, and overlook our mistakes by thy great wisdom.

Accept, we pray, the loving purpose of our hearts to serve thee faithfully, unsilently, wisely.

May the new year bring the joy of widened opportunities, deeper consecration, more efficient labor, and a still greater sense of thy presence and guidance. We ask, in the dear name of Jesus. Amen.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met Sunday, June 13, at 2 p.m., at the home of Mrs. Kenneth Hulin, Salem, W. Va. The president, Mrs. Loofboro, presided and the following members were present: Mrs. George B. Shaw, Mrs. S. O. Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. G. H. Trainor, Miss Lotta Bond, Mrs. Hulin, and Mrs. Oris O. Stutler.

Mrs. Loofboro read Psalm 46. Mrs. Shaw offered prayer.

The treasurer read the following report which was accepted:

Venice E. Bond, Treasurer,

In account with the Woman's Executive Board

Receipts
Balance May 9, 1937 $ 943.90
Harold R. Crandall, Denominational Budget 9.66

$104.05

No Disbursements

Balance June 13, 1937 $104.05

Mrs. S. O. Bond and Mrs. Okey Davis were appointed a committee to assist Mrs. Loofboro in planning the program for the Woman's Hour of Conference.

Correspondence was read from Miss Anna West, Milton, Wis.; Mrs. W. L. Davis, Fouke, Ark. These letters were read and approved.

Adjourned to meet with Mrs. Shaw the second Sunday in July.

Mrs. E. F. Loofboro, President,

Mrs. Oris O. Stutler, Secretary.

THE SABBATH RECORDER

Judson Press, Bible for Rev. F. T. Welcom, 1.41
Bank service charge for March 1.00
G. D. Harris, May salary, rent, children's allowance, traveling expense and native workers 182.25
G. D. Harris, salary to work in Jamaica worker 8.00
Wm. J. Burdick, Jr., Salary and travel expense 112.50
Wm. J. Burdick, Jr., house and office rent, clerk, supplies and travel expense 85.83
E. R. Lewis, salary, work on the S.W. field 70.25
W. A. Wilson, salary, house and office rent, supplies and travel expense 22.92
E. L. Hunt, salary to work for 5 months 22.92
R. H. Coon, salary 16.67
S. O. Bond, salary, rent, house and office rent 16.67
Treasurecr's expense 20.00
L. F. Hurley, traveling expense 41.60
China payments for May, as follows:
H. E. Davey, salary and children $112.50
Mrs. Davey, rent 25.00
B. W. Davis, Jr., salary 25.00
Incidental expenses 25.00
S. M. Pinborg 30.00
Mrs. W. Pinborg 41.67
Grace I. Ondall 41.67
Mrs. W. West 41.67

$142.11

L. R. Corrall, salary 41.65
Mrs. Burdick, rent 6.25
Mrs. Davis, rent 6.25
Cash on hand June 1, 1937 986.38

$2,309.52

THE SABBATH RECORDER

PROLIFIC LEADERS IN THE EASTERN ASSOCIATION

BY COLBEE F. RANDOLPH

(Continued)

BY AMOS R. CORNWALL

Amos R. Cornwall, son of Rev. Hiram A. and Hannah Palmer Cornwall, was born on Hartsville Hill, near Alfred, N. Y., September 26, 1829; and died in Milton, N. Y., December 25, 1899. Mr. Cornwall was the son of President N. W. Cornwall of Union College. Beginning his life work of teaching in district schools, he was soon called to De Ruyter Institute, and from there to Allison Academy, to which he gave the best of his life for twenty-five years. He was ordained to the gospel ministry at Milton, Wis., in 1862. He became the fifth pastor of the Plainfield, N. J., Church, spending three months with the church in the winter of 1865-1866; and again a year, beginning with April, 1866, after which the present writer has no record of his activities. He is characterized "as a forceful and spirited speaker, not only in the cause of religion, but in the cause of whatever he believed to be right and for the good of humanity. He was a man of purpose and convictions, uncompromising and unyielding in whatever cause he undertook."

1. See Year Book, 1902, p. 40; and Semi-Centennial History of the Plainfield, N. J., Church, p. 32.

By Ethan Pendleton Larkin

Ethan Pendleton Larkin was born at Westerly, R. I., September 20, 1829; and died in Alfred, N. Y., August 23, 1887. Stirred to a desire for an education by Solomon Carpenter, who was a teacher in the old academy in Westerly when Larkin was in his teens, he went to De Ruyter Institute for a time, and then to Alfred Academy. After leaving from Alfred, he went to Olney Theological Seminary, to Shiloh, N. J., where he was instrumental in founding Union Academy. While at Shiloh, he took a furlough to study agricultural chemistry at Yale College, so as to teach people the more intelligent use of manure. After leaving Shiloh, he taught Latin at Alfred for a year; and then entered Union Theological Seminary, in the hope of becoming a missionary, and was graduated in 1834. Soon afterward he was ordained to the gospel ministry, at the request of the New York City Church. He then returned to Alfred Academy for three years, as a teacher of Latin. Following this, he was principal of the high school in Milwaukee, Wis. First, he went to South America for a period of some ten years, introducing kerosene into Peru and Ecuador as an illuminant.

Following his return from South America, Professor Larkin canvassed funds for the erection of Kenyon Memorial Hall, at Alfred University, for two years was in charge of the Latin Department of the University; and in 1883-1884, was financial agent of the Ladies' Seminary of Abingdon, Va. Following this, after some special preparation at Harvard, he took charge of the Department of Natural History at Alfred, hoping to spend many long years there in this work. But, as already noted, he passed away in the summer of 1887. He never served as pastor of a church; but retained his membership in the New York City Church until his death.


By William Clifton Daland

William Clifton Daland, son of William Batchelder and Alexina Janet Kenworthy Daland, was born in New York City, October 25, 1860; and died in a sanitarium in Battle Creek, Mich., June 21, 1921. At the age of nineteen years, he graduated from the Polytechnic Institute of Brooklyn, New York City, Union Theological Seminary of New York City. He was pastor of the churches at Leonardsville, N. Y., and Westerly, R. I. He then spent four years with the Mill Yard Church, of London, England, after which he returned to the pastorate of...
the church at Leonardville, N. Y. In 1902, he became president of Milton College, Milton, Wis., succeeding Rev. William Clarke Whitfield. He remained at Milton until his death.

He was a Hebrew scholar of more than ordinary attainments; and was one of the editors of "Peculiar People," a magazine addressed to Jews, published by the American Sabbath Tract Society for several years, a half century ago. He also translated and published, with notes, the Song of Songs of Solomon. He was also a talented musician, and devoted much of his time in early years to studying and teaching music. A friend writes of him, "He was an unusually devoted and consecrated man, who chose to serve loyally in the place where conscience called him rather than to accept larger places for which he was well fitted, but which he could not take without violating his conscience."

"His was a great mind and a sweet soul, and music was the background of all his service."

1. See Year Book, 1921, pp. 33-34; and Who's Who in America, Vol. II.

OTHER PROMINENT LEADERS

William James Stillman

William James Stillman, youngest child of Joseph and Eliza Ward Maxson Stillman, was born at Schenectady, N. Y. He was educated in the schools of the Public School Society of New York City, at De Ruyter Institute, where he had Charles Dudley Warner for a classmate, and at Union College. Of all his teachers, Dr. Elie Phoebus Nott, President of Union College, appears to have made the deepest and most lasting impression upon him, an impression which seemed to grow and intensify as the years passed by.

He studied art in both America and Europe. At the present time, the Seventh Day Baptist Historical Society is possessed of a rare painting in water color of the old stone chapel of the Mill Yard Church in London, done by Mr. Stillman about 1850. He wrote an interesting series of papers, illustrated by Timothy Cole, on "Italian Old Masters," and published in the Century Magazine, of the early '90's.

While Kossuth was an exile from Hungary, he prevailed upon Mr. Stillman to attempt to retrieve the crown jewels of Hungary, including the very highly prized crown of Stephen, which Kossuth had secreted before he finally fled from his native land; but the plans went awry, and the project failed.

Mr. Stillman was a man of numerous and varied activities. He was United States Consul at Genoa and at Crete. Bending his art, he interested himself in journalism. He indulged in archaeology. He was the friend of leading literary men and artists, both of his native land, and of Europe. His Autobiography was published in 1901. For thirty-five years, 1849-1884, he was a member of the First Seventh Day Baptist Church of New York City.

Charles H. Stillman, M. D.

Charles H. Stillman, son of Joseph and Eliza Ward Maxson Stillman, was born in Schenectady, N. Y., January 25, 1817. He was a younger brother of Thomas B. Stillman. He was graduated from Union College in 1835, and from the College of Physicians and Surgeons, in New York City, in 1840. Soon afterward, he began the practice of medicine in Plainfield, N. J., where he continued in his profession until his death.

Immediately upon coming to Plainfield, he was impressed with its total lack of public free school advantages; but at that time, there was not a free public school in the entire State of New Jersey. He was instrumental in having enabling legislation enacted in 1847. This act permitted the election of a Town Superintendent, an office to which Doctor Stillman was at once elected. This office he held until it was abolished twenty years later. It was his privilege to organize the first free public school under the enabling act. Under the revised law of 1864, the Plainfield High School was established, and Doctor Stillman was made president of the Board of Education. This office he held until his death. Meantime, he was mayor of the City of Plainfield for two years, from 1872 to 1874.

Doctor Stillman was a conchologist of recognized ability, and assembled a valuable collection of shells, which, after his death, his widow gave to Alfred University.

About 1835, he became a member of the Seventh Day Baptist Church of Schenectady, N. Y., transferring to the Plainfield Church, on coming there for his home. His death occurred at his home in Plainfield, December 11, 1881.

Phoebe Jane Babcock Wait, M. D.¹

Phoebe Jane (Babcock) Wait, daughter of Oliver and Phoebe Babcock Babcock, was born at Potter Hill, R. I., September 30, 1838, and died at her home in New York City, January 30, 1904. She received her early education in the district schools of her native town, and Alfred University from which she was graduated in 1860. Previous to entering Alfred, she had taught school for several years; and after graduation, continued that profession in the Institution for the Blind in New York City until shortly before her marriage, October 27, 1863, to William Bell Wait, a fellow teacher in the Institution for the Blind.

A few years after her marriage, she matriculated in the New York Medical College and Hospital for Women, from which she was graduated in 1871. She at once engaged in the practice of medicine; and in 1875 was made a member of the faculty of her medical alma mater; five years later she was promoted to a full professorship; and, again, after ten years made dean of the College, a position which she held until she died in 1898.

Aside from her professional work, Doctor Wait was active in many organizations, of which the Woman's Christian Temperance Union was probably of greatest interest to her, aside from her church and denominational work. She was intimately acquainted with Frances E. Willard and her successor as head of the national union, Mrs. Lillian M. Stevens. As a delegate from the New York State organization, she attended the session of the international body in Switzerland, in 1903.

She was a loyal member of the New York City Seventh Day Baptist Church, of which for many years, she was in a very real sense the social hostess. She was active in her support of the medical department of the mission at Shanghai, China, from the time that Doctor Swinney entered that field until her (Doctor Wait's) death.

Ella Frances Swinney, M. D.²

Ella Frances Swinney, daughter of Ethan B. and Eliza Frazer Swinney, was born near Shiloh, N. J., September 25, 1840. She received her earlier education in the graded school of Bowentown, and the Union Academy at Shiloh. She entered that field until her (Doctor Stillman's) marriage, October 27, 1863, to William Bell Wait, a fellow teacher in the Institution for the Blind.

In 1883, Doctor Stillman gave up his practice in Smyrna, and joined the Seventh Day Baptist Mission in Shanghai, China, as a medical missionary. This work soon grew to such proportions as to tax her physical energies to their utmost; but, with a single furlough of a few months in the home-land, she persisted until the spring of 1895, when her health failed, and in July of that year she returned to her native land, where she lingered with all the care that medical skill could afford, until she...
Henry Collins was given the best advantages for education that the colony afforded, and was afterward sent to England to complete his studies. He was baptized on November 23, 1728, and became a member of the Newport Church. In 1729, he was made a member of a committee of two for the erection of the present Meeting House, the beauty of whose interior is doubtless due to the fine artistic taste of Mr. Collins.

Henry Collins became a prosperous merchant. Update in his Memoirs of the Rhode Island Bar, says: "Mr. Henry Collins was one of the most enterprising merchants in the colony. Under his leadership, were built the Long Wharf, the Brick Market, the Public Granary, etc.

Mr. Collins gave the site for the Redwood Library, of Newport, erected in 1748. He was a liberal patron of the fine arts, and acquired a considerable collection of portraits at the hands of Smybert, Alexander, Feke, et al. The portrait of Elder Thomas Hiscox, painted by Feke, is from Henry Collins' collection. His own portrait was doubtless one of that collection, a part of which descended through the Flagg family to the late Alice Ginnie Vanderbilt, wife of Cornelius Vanderbilt.

The Newport Mercury is quoted as saying that "The unbounded liberality of Mr. Collins led to a considerable diminution of his fortune, which was followed by ruinous losses under the Admiralty rule of '56, and finally by bankruptcy in 1763. He lived in a few years after his misfortunes." He is said to have died about the year 1770.


Colonel Job Bennett 1

Colonel Job Bennett, who died August 21, 1784, was a leading member of the Newport Church for twenty-six years, and had served the church faithfully both as deacon and trustee. He was a prominent man in the colony. In 1763, he was a member of a committee of two to draft the constitution of Rhode Island College, now Brown University, and served as its treasurer from 1767 to 1775.


John Tanner 1

John Tanner, a contemporary of Col. Job Bennett, was, like him, a leading member of the Newport Church, and had served the church faithfully both as deacon and clerk. He died January 20, 1785, but five months after Colonel Bennett. John Tanner was a prosperous goldsmith. He, it was, who erected the tables of the law over the lofty pulpit of the Newport Church, the presence of which is understood to have protected the church from desecration during the occupancy of Newport by the British army in the Revolution. These tables are still in place in the Old Meeting House. Deacon Tanner, at one time, was a trustee of Rhode Island College. It may be noted here that Elder Joshua Clarke was also a trustee of Rhode Island College, and was in the legislature for twelve years.


Joshua Babcock, M. D. 1

Doctor Joshua Babcock, son of Captain James and Elizabeth Babcock, was born at Westerly, R. I., May 17, 1707; and died at Westerly, April 1, 1783. He was graduated from Yale College in the class of 1724, and was the first graduate of this college from Rhode Island. Soon after his graduation from Yale, he began the study of medicine and surgery in Boston, and about 1730 went to London for hospital work there.

On his return from abroad, he settled in Westerly, and engaged in the general practice of medicine for nearly twenty-five years. He also opened a retail country store, which prospered greatly. From 1740 to 1778, he represented his town in the
Colonial legislature for nine separate terms, served repeatedly as speaker. He was chief justice of the Supreme Court of the Colony for two terms, serving sixteen years in all. John, the first incorporator of Rhode Island College in 1764, and continued on the Board of Fellows till his death, where he is recorded as a Seventh Day Baptist.

He was a member of the First Hopkinton Church.

When on his official tours through the country as Postmaster General, Benjamin Franklin frequently made Doctor Babcock's house his resting place: and it is said that George Washington, when passing between New York and Boston, stopped at this hospitable home more than once. Doctor Franklin established the first post office in the Town of Westerly in 1776, and appointed Doctor Babcock postmaster. He was one of the signers of the Declaration of Independence passed by the Legislature of Rhode Island more than two months prior to July 4, 1776. In November, 1775, by act of the General Assembly of Rhode Island, he was appointed Major General of the Colony's military forces. Subsequently, he was appointed a member of the Council of War.


Deacon William Stillman

William Stillman, better known as Deacon William Stillman, or "Deacon Billy," son of Elisha and Hannah Rogers Stillman, was born May 4, 1767. In early manhood, he became a member of the First Hopkinton Church, which in due course of time made him a deacon.

As early as 1812, he published a small book on the Sabbath; and, in 1852, another small volume, entitled, Miscellaneous Compositions in Poetry and Prose, including the "Genealogy of the Stillman Family," his "Biography," and his "Religious Experience."

Deacon Stillman had a varied and a rather remarkable career as a mechanic. Reared on a farm, he became a shoe-maker, a maker of both wooden and brass clocks, a gold-and-silver-smith, a lock-smith, and a machinist. His bank locks became famous, and when the Washington Bank (now the Washington Trust Company) of Westerly, R. I., built its first brick banking house, of Westerly granite, in 1836, it installed Deacon Stillman's locks. He invented and patented the first cloth-shearing machine in the world. A second patent was obtained for an improved shearer. The veneer plane was likewise his invention. At the last, he was engaged in the manufacture of cotton-working machinery.


Thomas Bliss Stillman

Thomas Bliss Stillman was the oldest son of Joseph and Eliza Ward Maxson Stillman, who removed from Rhode Island to Schenectady, N. Y., for business reasons. He planned to enter the ministry; and, to that end, prepared himself to enter college by attending night school, with such other opportunities for study as the stern necessities of his father's manufacturing business permitted in day time. Before he reached the legal age, however, as he had planned, the attention of Dr. Eliphalet Nott, his president at that time, was drawn to the rare mechanical talents of the young man. Doctor Nott, besides being an able teacher, was an inventor of ability, and persuaded young Thomas to devote his life to mechanics, rather than to the ministry, telling him that he could be of greater benefit to the people of his religious faith in this way, than by becoming a sanctified preacher. Therefore, young Mr. Stillman came to New York City as foreman of Dr. Nott's Novelty Iron Works, for many years known as the leading implement of the kind in this country. President Nott's prediction was fulfilled, certainly to the extent that Mr. Stillman, not only became a partner in this prosperous business, but he became one of the leading laymen of his generation among Seventh Day Baptists.

In the early dawn of steam vessels, he designed some of the first steam engines for ocean-going ships, as well as for those on lake and river. Because of his skill in this department of his work, he was made United States Superintendent of Engineers for New York and New England. During the Civil War, he served the Federal Government as superintendent of Construction and Repairs, and built up a fleet of steam revenue cutters to replace sailing vessels in the most important Atlantic ports. It was to close up his reports of this office, which he resigned to take effect on January 1, 1866, that he exposed himself, being in delicate health, by going to his office in New York City on December 27, 28, and 29, immediately preceding, so that pneumonia seized him; and he died the following day, January 1, 1866.

He was a constituent member of the Metropolitan Savings Bank of New York. He was one of the leading citizens of New York City, in which he had a home on East Seventh Street, occupying a position similar to that, for example, of Peter Cooper of a later generation.

1. See Sabbath Recorder, Jan. 11 and 25, 1866; and General Conference Minutes, 1866, p. 1.

Charles Potter

Charles Potter, son of Charles and Eliza Burdick Potter, was born near West Edmeston, N. Y., November 27, 1824. When he was about nine years of age, the family removed to Adams Centre, N. Y., where they made their permanent home. Here, until he was twenty-two years of age, Charles assisted his father on the farm, with intervals of study at the Rodman and Watertown Academies, and teaching school during the summer seasons. He passed the entrance examinations for teaching at Potter Hill, R. I. Subsequently, he became book-keeper for the firm of C. Maxson and Co., of Westerly. His mechanical inclinations, however, asserted themselves, and he finally made his way into the printing press industry, and began the manufacture of the Press Recorder, which was well known throughout this country for half a century.

In 1865, in company with J. Frank Hubbard, of Plainfield, N. J., he formed the partnership of C. Potter, Jr. and Co., which continued to exist until 1879, when Mr. Hubbard retired; and a new company was formed with Horace W. Fitch of New York City, and Joseph M. Titsworth of Plainfield. Subsequently, David E. Titsworth was added to the firm, which was now known as the Potter Printing Press Company.

At the time of his death, Mr. Potter was president of the American Sabbath Tract Society, an office he had held for sixteen years. He was also a member of the Board of Managers of the Seventh Day Baptist Missionary Society, and a director of the Seventh Day Baptist Education Society. He was likewise a trustee of Alfred University, of New York State, and served on the University's Board of Managers for many years. He was also an active member of the Fourth Reformed Dutch Church of Plainfield, New Jersey.

His business was conducted as a Sabbath-observant concern; and no effort was spared to make it serve as many Seventh Day Baptists as possible. Moreover, his heart, hand, and purse were, all, always ready to lend assistance to any worthy and needy cause.

The eloquent tribute paid the memory of Mr. Potter by Hon. George H. Uter at the annual meeting of the American Sabbath Tract Society is one which Mr. Potter's friends will long remember. It was a hearty and sympathetic response in the heart of every listener who knew him. It may be found in the annual report, p. iv, of the Society in the Year Book for 1900. For a much more extended biographical sketch, see the same report, pp. 6-9.
George Herman Babcock was the son of Asher M. and Mary E. Stillman Babcock, born at Unadilla Forks, Otsego County, N. Y., June 17, 1832. When he was about twelve years of age, his father removed to Westerly, R. I. He had his education in the common schools of his time, with a year at De Ruyter Institute. At about seventeen years of age, he learned the new art of making daguerreotypes. He inherited the tendencies of a mechanic from both father and mother; and soon started a printing business. In 1852, he removed to Providence, R. I., where he published a weekly paper called the Daily Echo. While engaged in this work, he invented a polychromatic printing press, in connection with his father. He also invented a job press with which he met a degree of success. Likewise he invented a bronzing machine, the first of its kind.

When the Civil War broke out, Mr. Babcock was in the employ of the Mystic Iron Works, at Mystic, Conn.; and subsequently in that of the Hope Iron Works at Providence, R. I., to design machinery for, and to superintend the building of, steam vessels, several of which saw service during the war. Here he came into contact with Stephen Wilcox, who was to be his future partner in business. He was to become the inventor of a cut-off engine which was the basis of the first business between Mr. Wilcox and himself. In 1868, they began business in New York City under the name of The New York Safety Steam Power Company, developing both the steam engine and the steam boiler. By 1878, the Babcock and Wilcox Company was incorporated, and the fame of these men and that of their boilers had become world-wide. Mr. Babcock's income from this business enabled him to support literally the various philanthropic ventures in which he was intensely interested.

He became a member of the Pawcatuck Church in 1846, and removed his membership to Plainfield, N. J., in 1877, where he remained a member until his death. His devotion to the Sabbath is illustrated by the following incident: During his apprenticeship of three years, he worked but five days in the week, and forfeited the loss of wages when he violated the Sabbath. Being well qualified to take charge of a certain department for his employers, when his apprenticeship was ended, he was offered the position on condition "that it should be six days work and no Saturday fooling." He answered: "I would like the place and need the pay, but if I take it, it will be for five days work and no Saturday doing." (In 1877, the New York garages worked five days and no Saturday, while the Philadelphia garages worked five days and six days of double pay."

Mr. Babcock was greatly interested in Sabbath school work, and was superintendent of the Plainfield Sabbath School for eleven years. He was President of the Board of Education in Plainfield, President of the Board of Trustees of Alfred University, and for several years President of the Board of Trustees of the Plainfield Public Library. He was an officer of the American Tract Society, being at one time its Corresponding Secretary, and, again, its Vice-President.

1. See Year Book, 1894, p. 120 ff.

George Greenman

George Greenman, son of Silas, 2nd, and Mary Stillman Greenman, was born in the Town of Westerly, R. I., August 27, 1805, and died at his home in Green- manville, Conn., March 21, 1891.

His education was obtained in the common schools—three months each year, and his attendance was more or less irregular. At the age of sixteen, he learned the ship-builder's trade of his father, with whom he remained until he was of age. In 1827, in partnership with his older brother Silas, he engaged in ship-building at the head of the Mystic River, in Connecticut. This partnership continued until 1835, when Silas withdrew and removed to Westerly, R. I., where he continued in a small ship-building business. George remained alone for a year, and then admitted his brothers, Clarke and Thomas, into partnership with him under the firm name of George Greenman and Co. George, the head of the firm and its dominating factor, survived his brothers.
Calvert Byron Cottrell, son of Lebbeus and Lydia Maxson Cottrell, was descended from Nickolas Cottrell, whose name appears in a list of inhabitants of Newport, R. I., under date of May 10, 1638, and who was admitted a freeman of that town in 1637. He was one of the signers of the Misquamicut (Westerly) purchase, when the land now comprising the South County, so called, was secured from Socoa, the reigning Narragansett chiefman of that time. He was twice married, and died in 1680. He named eight children in his will. Francis, Charles, and Eliphalet Cottrell of Newport and Westerly, Calvert Byron Cottrell was descended through Nicholas II, d. 1715; John Cottrell; Major John Cottrell, d. 1778; Elias Cottrell; and Lebbeus Cottrell.

Calvert Byron Cottrell was born August 10, 1821, in Westerly, R. I., and on May 4, 1849, married Lydia W. Perkins, daughter of Elisha and Nancy Russell Perkins, a descendant of John Perkins of Ipswich (1632). To them were born of Lavalley, Lamphear and Company, at the age of nineteen years, the most of the time as an employing contractor. While so engaged, he made many improvements in machine tools and machinery, and saved money enough to start a business of his own.

In 1855, he formed a partnership with Nathan Babcock, a skilled mechanic, under the firm name of Cottrell and Babcock. They rented a shop from the Pawcatuck Manufacturing Company in Westerly. Cottrell and Babcock had intended doing a general machinist's trade; and did so in the beginning, making, among other things, water-wheels, looms, etc. But the Pawcatuck Company had just purchased the rights to manufacture a patent oscillating printing press, and prevailed upon the new firm to manufacture this. However, patents were very strong until 1868. In that year, the production of printing presses and printing mechanism became the predominating feature of their business, and soon absorbed their entire time; and thenceforward Mr. Cottrell's inventive genius began to show itself.

Among his first inventions was an improvement on the air-spring for reversing the bed of a press having the familiar bobbin motion. This invention was the yielding plunger and vacuum valve, with the governing attachment. The air-springs, as applied by him to cylinder presses, lessened to a marked degree the jar of the press in motion. His inventions, increasing as they did the capacity of printing presses from time to time; and thence onward, it was one of the most delightful men—whole-souled, generous, and. sincere. In earlier years he had traveled a great deal among the trade, and he was one of the best known by all. He was remembered today by older men.

"A notable feature of his inventive work is its very large range. His thought penetrated to every branch of printing, and included every detail of its operation. In the death of such a man the entire trade suffers a distinct loss. His brain was ever working to minister to the printer's convenience and prosperity. Certainly not in this generation can his name or his labors be forgotten."

Mr. Cottrell died on June 12, 1893. He had suffered an attack of pneumonia in the preceding winter, followed by Bright's disease, which ultimately caused his death. Mr. Cottrell was a life member of both the Missionary and Tract Societies; but he devoted his efforts to manufacturing rather than to manufacturing only. In 1883, C. B. Cottrell and Sons gave the Tract Board a printing press for its finer work; and, from 1892 to 1894, when the Tract Board maintained an office in the Bible House in New York City, it was supported largely through the generosity of Mr. Cottrell. He was one of the most efficient members of the Seventh Day Baptist Sunday School, and served two terms, of three years each, as a trustee of the fund. Among the earliest subscribers to that fund were Cottrell and Babcock, with a generous contribution.

Although a loyal member of the First Hopkinton Church from early life to his death, he was much interested in the Pawcatuck Church, of his own town. The benefit meeting to raise money for the pulpit in the church in Westerly was the joint gift of Mr. Cottrell and Mr. Albert L. Chester. Shortly before his death, Mr. Cottrell contemplated the erection of an elaborate stone edifice to replace the present edifice of the Pawcatuck church, but the plan was not carried out.

Mr. Cottrell's business and manufacturing activities were always carried on with a strict and sustained plan. He was active in the manufacture of Babcock, a patent sheet delivery for delivering sheets in front of the cylinder without the use of tapes; a rotary color printing press, feeding from a roll of paper, and printing several hundred thousand labels in multi-color in a day.

He was the first to develop a press for printing on both sides of calendared paper, such as is used for printing high grade magazines. One of his last and most successful inventions was a shifting tympan for this type of press, which prevented off-set on the second cylinder, thus enabling a press, theretofore incapable of printing newspapers, to executive the finest type of illustrated printing. This invention was generally adopted and successfully operated, and contributed much to making the less expensive magazines possible. He was granted
DEAR MRS. GREENE:

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Briefly—Rev. W. L. Connolly, who has come to settle in our town, and who was for the past five years associate worker with Rev. and Mrs. H. L. H. have, with the aid of his children, got together eighteen children and young people who form the foundation members of this club. We are endeavoring to make our programs interesting and we hope that in the future there will be more to join us. We meet every Sabbath at 4 p.m., at Mr. Connolly's residence, and he plays the violin which gives an instrumental background to our singing.

The officers are elected for one month only. Their names are as follows: Florence Farring, president; Miriam Farrington, treasurer; and I am secretary.

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The officers are elected for one month only. Their names are as follows: Florence Farring, president; Miriam Farrington, treasurer; and I am secretary.

West Bay, Grand Cayman

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discontent that feels as one poor woman said, "I ain’t nothin’ nor nobody!" But to all such who believe their Savior’s words, his words are, "Ye are the salt of the earth."

He said this because physical life is impossible without salt, and both physical and spiritual life are impossible without the faith that inspires those souls who are following where the Savior is speaking.

We have known people who in illness had all visible salt removed from their food, but even so the salt figure in daily life, working more essentially invisibly than visibly.

People do not know it generally, but salt follows them invisibly all the day through, from the soap of their morning bath, to the sheets they crawl into at night. Salt is used in various making and in bleaching. Salt is also used in dyeing textiles. Whether colored or white be the cloth, it has not escaped the salt. If using water from a municipal water system, people are benefited by the salt used in its purification. If looking through a glass window, there is a manufactured product perfected by the help of salt; so are the glazed and enamelled dishes. There is no manufactory, facture of the glass, the lacquer, and other parts of the automobile. There are over fifteen hundred recognized uses for it and they require over eight million tons annually.

Think of this, poor plodding souls, following on as best you know in the humble way of life, striving to hear his words, and receive of his healing power. Don’t say, “I ain’t nothin’ nor nobody.” Remember Jesus said to such as, ‘Ye are the salt of the earth.’ You are a purifying element in all human processes on the earth. Your faith keeps the stream of life from pollution. Your brain and your brawn are the invisible millions of processes and tons of products. But the physical, visible powers of yourselves as salt must not eclipse the spiritual powers; they cannot, the more so, for the invisible physical powers obscure the invisible powers. It used to be so in old times. Such men as Elijah, Jeremiah, and Jonah had hours when visible men and women did not know they were salt of the earth and they did not go down into everlasting obliquity. They are still surviving in the land and in our time.

Often a man will assemble a collection of foods and combine them, and near the end of the process will taste of the mixture. Then carefully he or she adds a little more salt, and what a difference in flavor! The salt seems to be the essence of the hidden virtues of the other ingredients—quiet unostentatious power.

It is the same in social groups of people with divinely bestowed talents. They seem to fall flat if there lacks that humble spirit that seeks to hear the voice of the Savior.

You who think you are nobody and nothing, remember this. Open your hearts to the love of God and his salvation as taught by Jesus Christ; follow in ways that lead where he speaks the words of eternal life. This makes you the salt of the earth, a precious, valuable, and influential element on the earth. Never mind about the noisy, colorful life that attracts so much attention. You are the salt of it all, if you fulfill your divine mission.

The fact that you are tempted by discouraged doubts indicates there is danger of the salt losing its savor; and that is, of course, a regretable condition. Fortunately Jesus warned the people of this danger, and by following him you will rejoice in escaping from “thenceforth for good nothing but to be cast out into the outer darkness.”

It is like a highway danger sign. If you take heed to it as you drive along, you pass the dangerous place in safety; but if you disregard it, you will be safe when the storm or the thief or thieves would have every thing they seek.

There is a man living in a central New England town who when asked how it happened that he had no smoking, replied, “I am sixty-five years old and never smoked yet; never even tried it.” Tobacco advertisements are so alluring that many in the same position are in doubt as to their power in this respect; many have lost their power to resist the advertisements of intoxicating drink and questionable amusements. Many of them are in doubt as to the parents losing the savor that made their parents the salt of the earth, but here and there you will find those who still retain their intrinsic qualities. There are those who are conscious of their duties, are aware of their atmosphere well seasoned with integrity. As the years go by you learn to gather from that atmosphere a contagious strengthening of your own savor. In time you know the satisfaction you have brought to your friends and the increase in the strength of your home; the strength of temptation, and what joy there is in hearing the Savior’s voice say, “Enter thou into the joy of thy Lord.”

How many times you have wished that the new heaven and new earth might be miraculously ushered in, with thunders and wonders, but can you restore savor in your life and mine have definite influence?

“Ye are the salt of the earth.”

Have salt in yourselves and have peace one with another.

DENOMINATIONAL "HOOK-UP"
WESTERY, R. I.

The renovating and furnishing of the vestry of the Pawcatuck Seventh Day Baptist church, which has been in progress for the past two months, has been completed.

A complete new outfit has been installed in the kitchen, including stoves, sinks, dishwashing machine, and cupboards.

A hardwood floor has been laid throughout the vestry, new lighting fixtures installed, and new chairs and dining tables provided.

The vestry was opened for the first time at the prayer meeting this evening. The Pawcatuck Church will entertain the Eastern Association next week-end, with services beginning Thursday night.

At the Pawcatuck Seventh Day Baptist church tomorrow morning (June 12), the preacher, Rev. John Reynolds, will deliver a sermon for children. His subject will be "The Cry-baby King." There will be no program by the children as is usual. Boys and girls and their parents are urged to attend the morning service.—Westerly Sun.

BROOKFIELD, N. Y.

A very interesting program was enjoyed last Monday night at the regular Grange meeting.

Miss Adele Palmer read "Language in the Hills," a poem particularly suited to the season and our location.

Dr. E. E. Whitford gave an excellent address on "Arithmetic." He did not, however, prove the point of his story of the "Old Farmer," who (a man licensed to preach), who stated, after watching a man of very limited intelligence do a difficult job in an intelligent way, that we can "learn some thing from every fool," but proceeded in an amusing and interesting manner to tell of a voice that brings life to the streets in the storm of temptation, and what joy there is in hearing the Savior's voice say, "Enter thou into the joy of thy Lord."”
will be more than suspicious. The officers believe that by this method the guilty persons may soon be found. They are quietly continuing their investigation and expect to make an arrest soon. They appear convinced that the thievery was an inside job.—Salem Express.

BATTLE CREEK, MICH.

This is a report of the Battle Creek Sabbath school for May. The classes having the highest per cent of attendance were Mr. Vester's with 67 per cent and Mr. Babcock's with 66 per cent in the adult department; and in the primaries, 80 per cent in the children's division. The general percentage of attendance was 58 per cent. Thirty-two members were present each week. The average weekly offering was $3.79.

The Good Will Class has started a fund for a radio as a gift to the East End Mission. Mrs. Knowles of Miss Vester's class has been their guest for several Sabbaths since she has been ill.

Mr. Vester's class prepared and led the worship service last week. Lois Babcock is filling Mr. Lyle Crandall's place as superintendent in the intermediate department.

The primaries have planned how they could beautify their room and give it a more worshipful atmosphere. The first step was to clean the room, which has been done with the help of the children working a few hours each Sunday afternoon. Improving the room and giving May baskets to the "grandmothers" class were experiences in being good neighbors within the church.

The Cradle Roll room, which was recently redecorated, has been made more attractive with new curtains and pictures.

The juniors took flowers to the hospitals on two occasions.

Special musical numbers given last month included selections by the orchestra; duets by Christine and Mrs. Kolvoord, Donald Kolvoord and Jack Davis, and Beth Barber and Mrs. Kolvoord; a cornet solo by Leon Lawton; and a solo by Mr. Ling, who played his own accompaniment on a guitar.

SECRETARY.

IMPORTANT TO HEED

The United States Bureau of the Census reports that so far only twenty-nine of our churches have returned the schedules sent them for the 1936 Census of Religious Bodies. This census is made every ten years, and every effort is made to make it as nearly complete as possible. If a Seventh Day Baptist church fails to fill out and return its schedule form, our showing as a denomination is by so much reduced.

The forms for this census were sent out in the early months of 1937 to the various churches, in most instances, I believe, addressed to the pastor. In case any church has not received such a form or the form has been lost, additional copies may be secured from the undersigned or by writing direct to the Bureau of the Census, Washington, D. C.

COURTLAND V. DAVIS,
510 Watching Avenue,
Plainfield, N. J.

NOTICE OF CENTRAL ASSOCIATION

The Central Association will hold its annual meeting with the Adams Center Seventh Day Baptist Church, at Adams Center, N. Y., June 24-27, beginning in the evening of the twenty-fourth. The local church will be helped in its preparation for entertainment if the various churches will send in lists of those expecting to attend. The pastor is Rev. Orville W. Babcock.

Mrs. Clarke Stookey,
Corresponding Secretary
of Association.

RECORDERS WANTED

WANTED.—Clean copies of the SABBATH RECORDER—dates back as far as 1933, post paid. Send to Frank P. Jeffers, 1223 Franklin Street, Racine, Wis.

OBITUARY

COSSABOOM.—Betty Cossaboom, daughter of Mr. and Mrs. Harry Cossaboom, was born April 7, 1928, and died May 21, 1937, at Marlboro, N. J.

She attended the Marlboro Sabbath school and the Shiloh Daily Vacation Bible School. She is survived by her father, mother and two brothers.

The funeral services, conducted by Rev. H. L. Cothill, were held from her late home in Marlboro, N. J., May 24, 1937. Burial was in Fernwood Cemetery.

H. L. C.